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called sagulak, as it is among the Kazakhs, but simply ulak. On the second day they slaughter an animal, called toy, they race the kubure, and in the evening they drink in the tent. The girls give the singers rings and kerchiefs. Then they go into the steppe for "the maiden's dance" (kyz uin), in the moonlight. Young married women seat /73/ the girls and young men back to back, and then force them to stand, permitting the young men to take the girls by the breast and kiss them. On the second day they eat the toy. In the evening the bride is placed with the groom in their tent (kyzdy otaulatty). The good groom keeps quiet about the unchastity of the bride. It is not customary for the women to show the bloodstained kerchief. Such is the communication of bii Daniyar, of the Auliye-Ata uyezd. (1)

1. The custom of looking for the blood on this night exists among the Alai Kirgiz, according to the communication of B. L. Grombchevskii. But the discovery of unchastity among the poorest class does not lead to complications. If the groom is richer and more prominent than the bride, the relatives of the groom rustle one or several horses from the bride's father and slaughter them as punishment for the father who did not preserve his daughter. This, of course, happens only if the one guilty for the loss of virginity is not the groom himself.

Before her departure from her father's village for the village of the groom, the bride goes around to all her acquaintances to say farewell (tanysady). Each one gives her something, of the sort of a ring or an animal. She does not give gifts in return. When the visiting is finished, the bride prepares for the journey on one of the propitious days, kunning saati. Monday, Wednesday and Friday are considered to be such days. Before the departure of his daughter, the father asks her: "What do you want for yourself from my house?" and gives her what she wants, according to her indication. If he refuses, the daughter is angry (azar bulady), and after she is in the house of the groom's father, she sends her husband to drive off livestock from her father (Torgai).

The rich Kazakhs arrange a baiga or kukbure on the accompanying of the daughter (kyz uzatpak).

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The new bride rides on a decorated animal, in festival attire, wearing the saukale /bridal headdress/ or the usual headdress of women (2), and covers her face with a long veil. The saukale is a

291 2. The headdress of women is white. It consists of a dzhauluk /woman's headdress of white calico/ twisted in the manner of a turban, and under this, completely covering the neck is a hood called kimechek, or instead of this a piece of cloth (ekche) tied around the face. Bii Sultan disapproves the wearing of the ekche in place of the kimechek. The long veil (dzhelek) is made of a piece of silk sufficient for two chemises.

586 high cone-shaped cap of felt, with red and black cloth stuck to it
292 inside and out, and richly decorated with fur, gold, silver, corals, pearls and stones. Several owl feathers are attached to the top of it, for /74/ protection against the evil eye, and at the bottom are several strings of corals and pearls, falling below the knee. The saukale is returned to the clan of the wife if she dies childless. The saukale is already going out of use. In its place they wear a simpler headdress called kasabe. The kasabe consists of a cone-shaped piece of felt on which white cloth is wound. The top of the cone, which is turned forward, is decorated with many-colored fringe of Kazakh make.

585 The wedding couple is accompanied by one man and the mother of the bride. If she is dead, the wife of the older brother (yenge) takes her place, and if there is none, then the eider brother goes himself.

As he approaches his own village, the groom rides ahead of the procession, in order to announce the coming of the bride (kelin or Kelinchek). The groom's father arranges a kukbure race. The girls of the village go out 3 - 4 versts to meet the procession (aldynan shigady), to honor the bride (kelinning kuanysy). The girls take her off her horse and lead her on foot. They beg various trinkets from her, such as rings, bracelets, corals (mardzhan), necklaces (munchak) and coins which are specially strung for this.

The gift from the bride's mother for the kinswomen of the groom is called murundyk, i. e., for the bridle of the camel.

The bride is conducted into the tent of the groom's father, but they do not show her to him nor to the groom's mother (ene), but put her behind the bed curtians. This night and the following ones, up to three nights, she spends under the curtains with the girls, without her husband. They busy themselves with fortune-telling. On the morning of the fourth day, the ceremony is arranged for the uncovering of the face (betachar toy). If there is a singer (zhirchi), he puts a piece of matting called aktyk on the end of a stick and lifts the curtain for the bride, with verses in which he names all the relatives present, in order, obliging the bride to bow to each person. (1)

/210 cont./

291 Kirghiz /Kazak/ wear over the beshmet a fur coat, "kupa," of felting, joined naturally, i.e., on the skin of a sheep or a camel. This is light, but very warm clothing. In addition they wear tanned fur coats and quilted beshmet. The sleeves in all the clothing of the men and women are long, taking the place of gloves and mittens for the Kirghiz /Kazak/.

/211/ Their legs are covered by quilted or sheepskin trousers, "shelbary," and thick (ox-hide) boots and felt socks. A conical form of fur hat, called "malakhay," is worn on the head, with long wide earflaps closing behind the neck. The material chosen for the clothing is always multicolored with bright colors and designs.

The costume of the women is quite similar to that of the men. They wear the same long, wide shirts as the men, and wide dambaly, with a loose-fitting dress over it. On their feet they wear the same boots or ichigi, with light lacquered overshoes. The long coats and beshmet are fitted at the waist. The girls wear round caps with fur trimming on their heads. The women wear a "kimeshek," a white hood that covers the head and goes down to the shoulders, with a slit in front for the face. /Illustration appears here./ The upper part of the head is covered by a white kerchief, called "dzhaulyk" (the Kirghiz /Kazak/ women do not cover their faces).

292 The bride wears a "saukele" on her head, a tall, pointed, cone-shaped hat with braid, silver plates, and other adornments sewed on it. The top of it consists of a bunch of feathers. Among the other features of the wedding costume of the bride, the colored shawl, "dzhilek," which covers the back of the bride entirely (the dzhilek is attached to the saukele), might be mentioned. The rest of her clothing is the ordinary type, only richer. The attire of the groom differs still less from the usual men's attire, having only the addition of feathers on his cap. Even this, however, could not be considered an invariable difference or appurtenance of the groom's attire.

291 The clothing of boys and little girls is alike in general, except for the arakchin /cap/ which the boys wear even as children.